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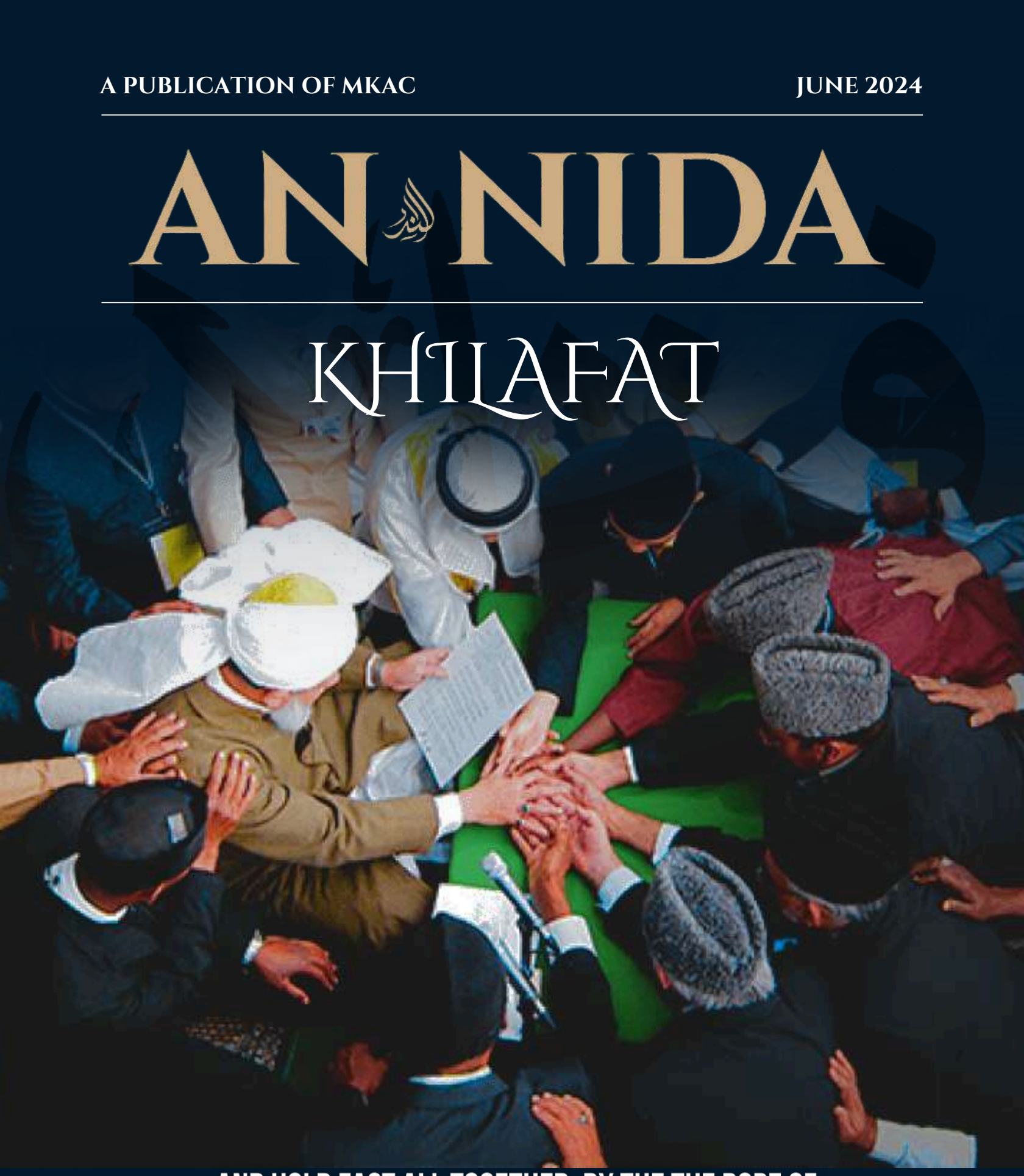
AN NIDA

KHILAFAT



AND HOLD FAST ALL TOGETHER, BY THE THE ROPE OF ALLAH AND BE NOT DIVIDED

(3:104)

THE HOLY QUR'AN

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(24:56)

HADITH

"The Holy Prophet (SA) is reported to have said, 'Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain as long as God wills and then come to an end. There shall then be monarchical despotism which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood'. Then he became silent."

(Musnad Ahmad bin Hanbal)

AN-NIDA MAGAZINE

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Excerpt of the PROMISED MESSIAH (AS)

"So dear friends! Since it is the Sunnatullah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart.

But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Barahin-e- Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Jama'at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass."

(THE WILL, PP. 5-8)

Guidance from BELOVED HUZOOR (AA)

"The instruction to obey the commandments of God Almighty and His Messenger (SA) has appeared repeatedly in these verses [The Holy Qur'an 25:52-58]. These verses pertain to the continuation of the establishment of Khilafat [Caliphate]. Thus, in other words, God Almighty is stating that the institution of Khilafat comes under the commandment of showing obedience to God Almighty and His Messenger (SA). Hence, it is incumbent for one to act upon the directives of Khilafat as this is also among the commandments of God Almighty. In fact, in order to secure the continuation of one's worldly and spiritual life, it is essential for believers to raise the standard of their obedience.

The Holy Prophet (SA) has stated, 'One who obeys the Amir [leader] appointed by me, in fact obeys me and one who obeys me, in fact obeys God Almighty. One who disobeys the Amir appointed by me, in fact disobeys me and my disobedience equates to the disobeying God Almighty.'

The obedience of the Khalifa [Caliph] of the time however is even more important than the obedience one shows to an ordinary Amir. We find accounts of complete and absolute obedience in the lives of the companions of the Holy Prophet (SA). I will present one such example. During one of the battles, Hazrat Khalid bin Waleed (RA) was appointed as the leader of the army. However, owing to some reason, Hazrat Umar (RA) replaced him while the battle was at its peak. In any case, the instruction of the Khalifa of the time that came at that occasion was that Hazrat Abu 'Ubaidah (RA) should take charge. However, Hazrat Abu 'Ubaidah (RA) initially did not take the charge from Hazrat Khalid bin Waleed (RA) thinking that he was already commanding in an excellent manner. However, Hazrat Khalid bin Waleed (RA) said, 'You must immediately take the charge from me because that is the instruction of the Khalifa of the time. I will serve under you with full obedience as you require of me without complaining or any thought of an ill will.'

Thus, this is the standard of obedience required of a believer and it should not be the case that if a decision is made against an individual's wishes, they begin to object to it. Or, if an office-bearer is replaced by another individual, they stop doing their work. Whoever acts in this manner, does not show any obedience and fails to instil the fear of God Almighty and righteousness."

(FRIDAY SERMON - 29 MAY 2020)

"...the institution of Khilafat {Caliphate] was established after the demise of the Promised Messiah (as). However, the mere establishment of this institution does not hold any significance unless there is a relationship between the Khalifa [Caliph] of the time and members of the Community based on sincerity, loyalty, devotion and love, and such a bond can only be created by Allah the Almighty.

No individual or human endeavour can create or sustain such a bond. It is this very bond that is the guarantor of the unity and progress of the Community.

Moreover, this is also evidence for the fulfilment of the promise of Allah the Almighty and of His continuous support of the Promised Messiah (as) and of the truthfulness of the Ahmadiyya Muslim Community. The relationship that members of the Community have with Khilafat is possessed by those who have been Ahmadi from birth as well as those who have recently joined, including children, youth, men and women and also by such Ahmadis who live far away and have never even seen the Khalifa of the time.

All these people have excelled in sincerity and loyalty and they continuously try to excel further. Whenever they receive a directive from the Khalifa of the time, they try to act upon it. They express their love and relationship in such a manner that one is truly astounded.

All these things are a practical evidence for the fulfilment of the promise of Allah the Almighty and also the progress of the Community is also dependent upon this relationship. As I said, the relationship that the Community has with Khilafat and in turn, the Khalifa of the time has with the Community, is evidence of the continuous support of Allah the Almighty."

(FRIDAY SERMON - 29 MAY 2020)

(WARS, PANDEMIC, WORLD LEADERS)

CRUCIAL GUIDANCE OF KHILAFAT TO THE WORLD

AUTHORED BY: MURABBI UMAIR A. KHAN

CRUCIAL GUIDANCE OF KHILAFAT

As Ahmadi Muslims we are keen to looking towards Khilafat for guidance in various matters of our lives. Whether it's related to personal issues, world events, spiritual and religious knowledge; Ahmadi Muslims eagerly look forward to answers and guidance from Khalifatul-Masih. Many of us have experienced the sense of relief when we are unsure regarding worldly or spiritual matters and when we receive Huzoor's guidance and answers to our questions, there is satisfaction that Huzoor's guidance helps us make decisions that would ultimately lead to Allah's pleasure and would be beneficial for us.

These matters can range from many complex issues. Some are looking for answers on how to settle marital disputes or issues with in-laws. Others are trying to find guidance in worldly matters such as cryptocurrency allowed, questions about interest, banks, mortgages, etc. Today, many of our youth have questions regarding world events, especially related to the war in Gaza currently happening.

Although many aspects of guidance from Khilafat can be discussed in this article; it would make sense to focus on the most crucial situation the world is currently facing, which is war that can possibly spill over into a wider world war.

On Saturday, March 9th, 2024 Ahmadi Muslims around the world had the opportunity to listen to Hazrat Khalifatul-Masih on the occasion of the Annual Peace Symposium held at Baitul Fatuh Mosque in London. With various leaders from religious communities, representatives from all levels of government, professors, scholars, authorities, and other community leaders present; the Peace Symposium was an ideal platform for world leaders and their representatives to receive direct guidance from the Khalifa. Hazrat Khalifa-tul-Masih was very bold and direct in addressing the guests and sharing a message of truth that most leaders would be hesitant to speak out about with fears of backlash.

Regarding the role of the United Nations Huzoor (AA) said:

"The stark reality is that even those institutions founded with the primary objective of maintaining the peace and security of the world are becoming increasingly irrelevant." Speaking about the United Nations, Huzoor (AA) said: "For example, the UN has become a weak and almost powerless body where a few dominant nations yield all the power and easily override the views of the majority." Huzoor (AA) said that "Instead of deciding each issue based on its facts and merits, nations have formed alliances and vote according to their self-interest." "Ultimately, critical decisions are made by a few privileged nations, in whose hands rests the veto power. Instead of faithfully serving the cause of peace and justice, they wield their veto like a trump card, whenever their narrow interests are threatened." "Let it be clear, therefore, that where a Veto power exists, the scales of justice can never be balanced."

Huzoor (AA) spoke about the clear failure of the United Nations in carrying out its responsibilities of maintaining peace and security of the world. The Prophet Muhammad (SA) has said that one of the biggest forms of Jihad a Muslim can carry out is to speak a word of truth to their leaders. And this is exactly what Huzoor (AA) has done and continues to do every opportunity he gets.

Huzoor's (AA) message at this year's Peace Symposium was clear to world leaders as to the role Jama'at plays in the current world situation:

"Certainly, if weaker nations or individuals like myself who have no political affiliation try to speak up, it is rarely appreciated, and those who do can face difficulties or risk sanctions. Despite this, the Ahmadiyya Muslim Community, based on the teachings of Islam, continues and will always continue to strive earnestly in the cause of peace and champion the rights of those who are powerless and are the victims of injustice."

On another occasion Huzoor (AA) highlighted the love and compassion towards humanity that is expected from Ahmadi Muslims. Huzoor (AA) said: *"Whilst worldly leaders have secular goals, the purpose of Khilafat is to draw the attention of all people towards fulfilling each other's rights..."* During the International Conference of the charity Humanity First, Huzoor (AA) said: *"Stand ever ready to wipe away the tears of those who are in distress or hurting in any way."*

If the world was to follow this advice, we would never witness the levels of injustices, conflict, and wars we are currently seeing. Regarding the current Middle East conflict in Gaza, Huzoor (AA) has been one of the most vocal religious leaders to openly criticize the injustices being carried out by the Israeli government against the Palestinian people.

Huzoor (AA) has said regarding this conflict: *"The cruelty of the Israelis is progressively increasing. Indeed, many people who had previously offered their support are now turning against them. Those countries who remain silent are actually assisting with this cruelty... the situation in Gaza is getting worse and worse. We see that innocent children, women and the elderly are being killed on a daily basis.."*

Huzoor (AA) has been giving a series of sermons about the double standard of Western Powers in committing injustices against weaker nations. In a Friday sermon on October 13th, 2023 Huzoor (AA) brought to light these injustices by quoting the Palestinian Ambassador to the UK who said:

"If true justice were to be established, then such things would not transpire; if major powers did not have double standards, then such restlessness & warfare in the world could never happen." Khalifatul-Masih has given world leaders crucial guidance in the current situation. I end this article with a message of hope and a simple method provided by Islam to solve the current world conflicts.

Huzoor said: *"Islam instructs Muslims to emulate, to the best of their abilities, the attributes of God. A golden principle given by the Founder of Islam (peace and blessings of Allah be upon him) is that a true Muslim should like for others, what he likes for himself. I believe that this simple and profound point, if acted upon, not just by Muslims, but by all people, is the means for everlasting peace in society." We hope and pray in the following words of Huzoor (AA) that may Allah make Khilafat a means of peace and security for all of humanity: "May God protect and safeguard the world from self-destruction and calamity. May peace prevail and may the world be saved from all forms of war and terror."*

MAJLIS KHUDDAMUL AHMADIYYA CANADA

KHUDDAM AND ATFAL NATIONAL IJTIMA 2024

"O Ye who believe when the call is made for prayer on Friday, hasten to the Remembrance of Allah, and leave off all business. That is better for you, if you only knew."

The Holy Qur'an (62:10)

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HAZRAT KHALIFATUL MASIH I (RA) STATES:

"IT IS ALLEGED THAT THE ROLE OF A KHALIFA IS ONLY TO LEAD THE PRAYERS AND ANNOUNCE THE NIKAH AND ALSO TAKE THE PLEDGE OF ALLEGIANCE. THIS CAN BE CARRIED OUT BY ANY MULLAH [RELIGIOUS CLERIC], SO WHAT NEED IS THERE TO APPOINT A KHALIFA FOR IT? THERE IS NO STIPULATION THAT ONLY A KHALIFA CAN CARRY OUT THESE TASKS. THERE IS NO CONDITION STATING THAT THIS MUST ONLY BE CARRIED OUT BY A KHALIFA. I DO NOT GIVE ANY IMPORTANCE OR VALUE IN TAKING A BAI'AT OF THIS NATURE. TRUE BAI'AT IS ONE WHICH COMPRISES OF COMPLETE OBEDIENCE WHEREBY ONE DOES NOT DISREGARD EVEN A SINGLE INSTRUCTION ISSUED BY THE KHALIFA."

(TARIKH-E-AHMADIYYAT, VOL. 3, P. 262)

KHILAFAT
& AMAR AL-MAROOF

WRITTEN BY: MURABBI ATHIR KHAN

When Hazrat Mirza Ghulam Ahmad (AS), the Promised Messiah, announced that he shall be taking a pledge of allegiance from those who wish to join the community, he presented 10 conditions upon which this allegiance or Bai'at would be based upon. The 10th condition is as follows:

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything ma'roof (good), for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

(Ishtehar Takmeel-e-Tabligh, January 12, 1889)

The companions of the Promised Messiah (AS) would make this pledge of entering into this bond with him and to obey him in everything that is good and after the Promised Messiah (AS), millions of Ahmadis have and continue to swear allegiance and give this pledge to the Khulafa (successors) of the Promised Messiah (as). It is sometimes asked as to what is the definition of ma'roof (good) and who decides as to which instruction of the Khalifa is under this definition.

DEFINITION OF MA'ROOF

According to Lane's Lexicon, the word Ma'roof means: Known: and particularly well, or commonly known.

In the Islamic context, it is any command that is proven to be of positive essence by Sharia and intellect. The opposite of Ma'roof is Majhool, which means something that is hidden. This means that Ma'roof commandments are such that they are apparent and can be proven through Sharia and intellect.

The word Ma'roof has been used in the Holy Qur'ān for the Holy Prophet (SA) in the context of taking allegiance from Muslim Women:

O Prophet! when believing women come to thee, taking the oath of allegiance at thy hands that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful (60:13)

This verse shows that the Holy Prophet (SA) was commanded to take allegiance from believers based upon their obedience to him on Ma'roof decisions and shunning of immoral acts. A Prophet, directly guided by Allah, is understood to always make Ma'roof decisions especially those decisions related to faith. Prophets are sent to this world to guide humankind so that they may recognize and establish a relationship with their creator. If it is said that such and such instruction of a Prophet is not Ma'roof, then it is equivalent to saying that the blind are leading the blind. Thus, Prophets are always expected and known to give commands that are Ma'roof and so do their successors.

KHALĪFA IS THE EXTENSION OF A PROPHET

It must also be understood, that Khilafat is not separable from Prophethood. In fact, it is a branch of the same tree.

The Holy Qur'ān States:

Allah had promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. *(**24:56**)*

In this verse of the Holy Qur'ān , Allah the Almighty has described the responsibilities (establishment of religion and granting peace after fear) that are of a Prophet but has attributed them to the successors (Khulafa). This shows that a Khalīfa holds the same responsibilities as a Prophet and is an offshoot of the same system.

Hazrat Mirza Bashir Ahmad (RA) writes:

Allah has established the system of Khilafat after the system of Prophethood. The Khalifah continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the Khalifah till it becomes a strong and sturdy tree. It shows that in fact Khilafat is an offshoot or branch of the system of Prophethood, that is why the Holy Prophet(sa) says that after every Prophet, the system of Khilafat is established. *(**taken from Welcome to Ahmadiyyat, page 295**)*

Since the Khilafat stems from the system of Prophethood, it also has similar roles and responsibilities.

ALLAH AND HIS PROPHET HAVE THE FINAL DECISION

In matters where the believers cannot come to a consensus, Allah the Almighty has instructed as follows:

O ye who believe! obey Allah, and obey His Messenger and [a] those who are in authority among you. And [b] if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end. *(**4:60**)*

This verse clearly states that the believers should obey the following three: (1) Allah, (2) His Messenger and (3) those in authority. And if the believers differ in a matter and are not able to decide and come to a consensus, they should refer the matter to Allah and His Messenger.

Referring the matter to Allah means that we turn to his Holy Word that he has revealed to his Prophet (sa). And turning to His Messenger means to refer to the traditions of the Messenger to get guidance from his example. Since Khilafat is an offshoot of the system of Prophethood, the Khalīfa of the time will also have the same responsibility to guide his flock which has been entrusted to him by Allah the Almighty through the Prophet. It is the Khalīfa who decides which is Ma'roof as he is guided by Allah just as Allah guided the Prophets.

The Promised Messiah (as) set the 10 conditions for those who enter into the fold of this blessed community. Many companions made the pledge of allegiance on these 10 conditions and many a million Ahmadis continue to make this pledge to the Khalīfa of the time and we are blessed to have made this pledge to the one regarding whom Allah the Almighty revealed 'I am with you O Masroor!'. It is our responsibility that every instruction that comes from the Khalīfa of the time, we obey it to the fullest as Allah guides the Khalīfa as he guides a Prophet.

خلافة

HAZRAT KHALIFATUL MASIH II (RA) STATES:

"KHILAFAH IS A GREAT DIVINE BLESSING. WITHOUT IT THERE CAN BE NO SOLIDARITY, COHESION AND UNITY AMONG MUSLIMS AND THEREFORE THEY CAN MAKE NO REAL PROGRESS WITHOUT IT. IF MUSLIMS DO NOT SHOW PROPER APPRECIATION OF KHILAFAT BY GIVING UN-STINTED SUPPORT AND OBEDIENCE TO THEIR KHALIFAS THEY WILL FORFEIT THIS DIVINE BOON AND IN ADDITION WILL DRAW THE DISPLEASURE OF GOD UPON THEMSELVES."

(TAFSIR-E-KABIR, PG.1870, FT.2630)

MESSAGE FROM HAZRAT KHALIFATUL MASIH V (AA)

ON THE OCCASION OF NATIONAL KHUDDAM IJTIMA 2023

Letter from Huzoor

Dear Members of Majlis Khuddamul Ahmadiyya Canada,

Assalaamo ‘Alaikum wa Rahmatullahi wa Barakatuhu!

I am very pleased to learn that Majlis Khuddamul Ahmadiyya Canada is holding its Annual Ijtema’. May Allah make it blessed in every way and grant virtuous fruits. Ameen.

I have been asked to send a message for this occasion. My message is that you should strive for a connection with Allah, the best means for which is salat and prayer. Allah the Exalted states in the Holy Quran:

“And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way’” (Surah Al-Baqarah, verse 187).

On one occasion, the Promised Messiah (as) said: “There is only one door which Allah the Almighty has opened for the good of His creation and that is (the door of) prayer” (Malfuzat, vol. 5, p. 438).

But, remember! In order to have our prayers accepted, it is important to strive to get nearer to God Almighty by changing our condition. It is important to do jihad. In any case, how much effort can a servant really make? Allah the Exalted is so gracious to His servant that He accepts his small efforts as jihad and blesses him. Hence, the Holy Prophet (sa) says that Allah the Exalted states, "When a servant takes one step towards Me, I take two steps towards him. When he walks briskly towards Me, I go to him running" (Sahih Muslim, Kitabuz Zikr). In light of this, we must assess ourselves.

"I can see that uprightness and righteousness are improving day by day among those who have pledged allegiance to me… I see most of them cry in prostration and offer tajajjud prayer with humility" (Anjaam-e-Atham, Ruhani Khazain, vol. 11, p. 315).

The fact is that the purpose of life as stated by Allah the Exalted in the Holy Quran—which is also stated by the Promised Messiah (as) as the purpose of his advent—is to build a connection between man and God. If, after having accepted the Promised Messiah (as), we do not bring about a great change and build a connection with the Living and Self-Subsisting God, then our claim is meaningless. It would be wrong for us to say that we will take the message (of Islam) to every person and bring them closer to God Almighty.

Allah the Exalted has sent the Promised Messiah (as), in servitude of the Holy Prophet (sa), with the task of propagating the beautiful teachings of true Islam, which have been forgotten by Muslims, so that people can come to learn the beauties of Islamic teachings and become worshippers of the One God. Ahmadis make a great claim [to follow the Promised Messiah (as)] which is why our first responsibility is to prostrate before God and pray to Him. And the best means to pray is salat. It is salat and prayers which are the means to our success.

Which worldly power helped the Muslims during the battle of Uhud, or the battle of Badr, or the battle of Ahzab? It was, instead, the prayers of the Holy Prophet (sa) which were accepted by Allah and victory was granted to him. And, then, it was the spiritual power of the Holy Prophet (sa), due to which the companions had a connection with Allah which in turn strengthened their faith. Hence, the Holy Prophet (sa) demonstrated to us by his example that the victory of Islam does not require any worldly power. Instead, it has and will take place through prayer alone. Power gives the ability to conquer nations, but not hearts. As a result, you have to win the hearts of others from your nation, so that they can be presented to God Almighty. For this purpose, you have to make yourself capable of securing your prayers and worship.

In one place, the Promised Messiah (as) states: "The highest pleasure is attained in God, beyond whom no greater pleasure exists…This is why the greatest of all bounties in paradise is none other than:

وَرِضْوَانٌ مِّنَ اللّٰہِ اَکْبَرُ

The pleasure of Allah is the greatest of all. Man, being human, is plagued by some grief or unease. However, the more and more one advances in nearness to God, one continues to become imbued in:

تَخَلَّقُوْا بِاَخْلَاقِ اللہ

Develop within yourselves the attributes of Allah. The more this occurs, the more one grows in comfort and tranquillity" (Malfuzat, vol. 1, p. 396).

He also says, "The great objective of prayer is nearness to God. It is through prayer that a human gets closer to God Almighty and connects with Him" (Malfuzat, vol. 4, p. 45).

Hence, in order to connect with God, it is important to fulfil the right of prayers. And this right will only be fulfilled when it is offered on a regular basis, and in a way that Allah the Exalted has prescribed it.

My dears! Strive to get closer to God Almighty, so that the kingdom of Satan in the world is brought to an end quickly, and the kingdom of those beloved of God Almighty is established in the world. May Allah the Exalted enable us to offer these prayers, and enable us to be included among those who are close to Allah the Exalted. Ameen.

Wassalaam,

Khaksaar

Khalifatul Masih V